

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, APRIL 3, 1902.

VOL. IV, NO. 21.

The Southern Baptist Convention will meet in Ashville, N. C. on May 9th. All the railroads South of the Ohio and East of the Mississippi have granted a rate of one fare for the round trip. That is, you pay full fare going and return free by the same route you go. The railroad fare will be \$19.10, from Jackson and return. It will be a little less from some other points in the State and a little more from some others; but the average cost will be about \$19.10.

The Convention.

It would be a real help to many of our pastors to attend this great gathering. Those who need the trip most are, as a rule, least able financially to make it. Will not the churches begin now, many of them, to arrange to send their pastors? An economical pastor can make the trip on \$35.00—\$19.10 for car fare and the balance for board and incidentals. Where a pastor has four churches, it would require an average of only \$9.00 each to send a pastor; if two churches, \$18.00 each. How easily it can be done. Who Will lead out? Let us hear. Only four weeks remain.

As soon as we saw the announcement that the Delta Workers' Conference would be held at Indianola, we began to arrange our appointments to attend. We made an effort on Friday to reach the place, but failed to get out of the city. Saturday afternoon we did better, reaching Greenwood at 10 p. m. Not being able to get further than Greenwood, we turned into the Sunday School at the regular hour, finding young Bro. Bell, the Superintendent, at his post, surrounded by Judge and Sister Williamson and other good helpers and quite a number of children.

We found the Greenwood Saints in great expectancy over the coming of the new pastor, Dr. Burr. The home and meeting house are in readiness and the people very hopeful. By the time this paper reaches you, Bro. and Sister Burr will be comfortably ensconced in their new home. It is a matter of gratulation that these two workers do not leave the Delta.

Twenty-five years ago, as a boy preacher we spent a year in the Delta. Our work included Greenwood. The most sanguine view of the situation at that time would not have put Greenwood at her present status in material, intellectual and moral matters. She has outgone our expectations and is still going—soon to have a fine sewer system. The outlook of this Delta town is very bright.

In the January number of the Delineator, the great singer, Ira D. Sankey, in an article on Egyptian matters, mentions a custom prevailing at funerals which is deplorable. The parade is made just as imposing as the circumstances of the bereaved ones will allow. In addition to those who voluntarily attend, many are induced in various ways to go, and others are even hired.

Worse.

Many hypocritical women for mercenary motives throng funerals. They are professional "mourners," and mourn for the money there is in it. What a sham! What a shame! But these are heathen. From what we can gather from some of our exchanges, *Christian America* is very little behind in some of these abominations. In some of our cities people are hired to ride in the funeral procession. All this empty pomp and parade is had to "be seen of men." God turns away from all such emptiness and hypocrisy. Baptists even are verging into some customs of heathen origin, among them, their connivance if not participation in the show and glamour of Easter festivities.

May the Lord make us a simple people, contented with what he gives us in the Book for our recreation and growth in the Christian life.

The State exists for the protection of the citizen, and for carrying on the common business of humanity. In the Jewish dispensation God prepared a government in the Law of Moses. In our Dispensation this function is entrusted to the highest intelligence of the people. Paul says, (Rom. 13:1) "The powers that be are ordained of God."

In a government like ours where the people have seized sovereignty and have proclaimed a government "Of the people, for the people, and by the people," the responsibility of administering a useful government rests directly with the people. Then performing their function as a citizen becomes a sacred duty and a part of the worship of the citizen.

But how can he perform this worship? It was the purpose of the men who made the constitution to formulate such a system that the people might perform this function as individuals, but before the first administration was ended it was seen that nothing could be accomplished except through a political party, and consequently the constitution was so amended as to facilitate this. As a result the individual must perform his function as a citizen through a political party. Whether

wise or unwise, this is the situation and the Christian citizen must adjust himself to it.

The whole question then is, How can he perform his duty through a political party so as to perform his full duty as a citizen? In the selection of party he must see that he does not find himself so environed that he cannot exercise his conscience in questions of right and wrong. He may ally himself with a party that differs from his views on all manners of questions involving simply public policies on finances and industries, but he cannot ally himself with a party that goes counter to his sense of right, without leaving his Christianity behind. When a man sticks to his party whether right or wrong, he makes his party an object of worship, not a means of performing Christian citizenship. It is true that a man who leaves his party because he has been defeated, or has been offended, does not show proper party discipline; but it is just as true, that a man who does stick to his party when it goes counter to known principles of right, does not show proper Christian discipline.

The party is not to be sustained for the party's sake but for the sake of accomplishing public functions as citizens. When those functions are performed, the party has no claim on us. The very progressive feature of our government is seen in the fact that while our constitution is fixed and rigid, our methods of administering the government (the parties) are adjustable to every change of condition. In the beginning were the Federalist and Anti-Federalist parties. Soon these questions were settled and then we had the Democratic and Whig parties advocating two policies of internal improvement. When these questions were settled we had the Republican and Democratic parties advocating opposite public policies. These have now been settled and these parties are in the possession of place hunters without issues. The Christian citizens are anxious to have a chance to use their power to rid the world of the liquor traffic, a most heartless commercialism that is sending to destruction hundreds of thousands of our most promising citizens, and takes away all possibility of happiness of myriads of otherwise sweet children.

Because our people believe they owe a duty to a party that has performed its duty and is ready to vanish away these Christian citizens are held up, and year in and year out this awful sacrifice of human souls goes on. If we are worthy of holding the sovereignty we will cease our idol worship and will protect these helpless ones, who are sinking for the last time.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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Fishers of Men.

It was our Lord who once said, to some fishermen of Galilee: "Follow Me and I will make you fishers of men." Commenting on this subject, Mr. Spurgeon says that, as the test of a fisherman is the fish he lands, so likewise, the test of a preacher is the souls that are saved under his preaching, in which there will be no denial made.

Illustrative of this idea of our being fishers of men, we give the substance of a recent conversation, had with one of our best known preachers. He said: "The Salvation Army came to our town, and I went to hear them. They rang their bells, beat their tambourines and drums, laughed, clapped their hands, sang their songs in 'rag time' and all other kind of time, marched and counter-marched, shouted amen! so loud that you could hear them to the next corner, drew the crowd and then so presented Jesus to them that, some hitherto regarded as being hard cases, were led to confess Christ. It got next to me; so much so that I went and joined in with them and preached for them with very gracious results. One old man who was once a member of a Baptist Church, coming up with tears in his eyes, promised to lead a better life, saying that I had used the text that first touched his heart in the long ago.

Now, in my church, everything must be very quiet and orderly, passing off, 'just so.' We have our anthem, our invocation, first song, Scripture reading, prayer, announcements, solo or quartette, second song, sermon, second prayer, last song and benediction, when we disperse, shaking hands a little, as we go. But nothing has happened; nobody was expecting anything to happen—I did not give opportunity for anything to happen.

He said the whole experience reminded him of an incident that occurred "before the war." We were poor and lived near—where there was a boarding school. One day there came to the school a young man from one of the well-to-do families, in

an adjoining county. He made a great show of wealth—wore fine clothes, red topped boots, and sported a fine horse and new buggy. It was difficult for him to get board, and he finally came to our house. I was delighted; for he would let me, then a lad of twelve summers, ride his horse which act lacked nothing to most thoroughly convince me that he was the finest fellow ever seen in those parts. One day he arranged for me to go fishing with him. He had the very latest out, in the way of tackle—extension rod, silk line, cork, cricket box, crickets and all, while I had a string for a line, a bullet for a sinker, a goad with earthworms for bait, and when we got to the lake, I cut a pole for a fishing rod.

All was now ready for the start; he dressed as fine as a fiddle, went one way while I with only two garments on, with my "breeches" rolled up and held in place, literally, by "one gallus," went the other. By and by we met, and he was as clean as when he started, and I was wet and muddy from head to foot. As to results, when it came to the count, he had three or four little fellows, about as long as your finger, and I had about one hundred!!!

He was amazed and so was I. And, I never think of the services of my Salvation Army friend, in contrast forequipment and results, with my church services, that I do not recall the day that I went fishing with another friend, many years ago, with the results as described.

Of course extremes are usually to be avoided; but, between these there lies a great deal of truth that all of us might do well to think about. There is not the shadow of a doubt in the world, that some of our church services are rapidly approaching the cold, the stilted, the dry, the formal, the very dead. Against all of which the pastors, *seconded by the people*, ought to enter a protest that would be heard around the world and up to the throne of God, in the halleluiah of the saved, whom the Lord would add to us daily, as we come together to worship in His name! Oh! the days and the nights that we have toiled and caught nothing! Christ says follow Me, and I will make you fishers of men—He leads, we follow; saved souls, the sure and unfailing results is the divine order.

"Dainty Treatment."

Under this caption the Journal and Messenger reviews the comments of many Pædo-Baptist papers on the Sunday School lesson for the last two Sundays.

All of them have much to say of the success of Deacon Philip in Samaria; but none of them place the emphasis upon the fact that "when they believed," they were baptized. All of them fail to note that "men and women" only were baptized—nothing being said, at all, about the children.

Nowadays, when the children of our Pædo-Baptist brethren are baptized (?) they tell it to the world; but in Samaria, no such custom prevailed—for the reason no Pædo-Baptist was there.

In the lesson about the conversion of the Eunuch they make quick work of the baptism, some of them not mentioning it at all—their silence in the matter is to be commended; for, unless a man is prepared to go "down into the water," as Philip and the Eunuch did, he had better steer clear of this passage altogether. The following extracts, with the Journal and Messenger's comments, will be of interest to all Bible readers:

The Western Christian Advocate (Methodist): "Then Philip opened his mouth, taking that very verse as a text, and (literally) declared to him the glad tidings, Jesus. The Ethiopian saw, believed, was baptized."

The Religious Telescope (United Brethren): "What a scene is here presented when, suddenly, the chariot stops at a stream of water, and, in the presence of the entire retinue the preacher and his new convert stepped down together into the water, and the dark-skinned representative of far-off Ethiopia was baptized into the Church of Jesus Christ."

The Lutheran World: "Philip told him that the appointed method of making confession of Christ was by baptism. The Ethiopian was desirous of making the confession in the proper manner, and so he allowed Philip to baptize him. This was the conversion of the Ethiopian eunuch."

The Lutheran Evangelist: "The two walked down into the water by the wayside. Philip baptized the eunuch. Remembering that the passage from which Philip preached spoke of 'sprinkling' many nations, we cannot believe that Philip was hypocrite enough to preach sprinkling and then practice immersion. Nor do we believe the nature of the ground would admit of this mode of baptism. God would soon be sprinkling a nation, through its representative as a preacher of the Word."

It ought to be said here for the instruction of such papers as The Lutheran Evangelist that God has not said that he would "sprinkle" water upon many nations. No respectable scholar so translates Isaiah iii. 15. The word *nazah* does not mean to sprinkle, but to spurt, and the best interpretation of the passage is that by the marked visage of the Servant of God the nations are startled, as one is startled when a living thing springs up in his path. So the Revised Version has it, in the margin. Besides the passage referred to does not belong to that from which Philip began to preach. The use made of it by the Lutheran Evangelist is an evident misrepresentation.

Episcopal Recorder: "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation" (Rom. x. 10). The eunuch had believed in his heart and confessed with his mouth, and was quite ready for a further public confession before all his servants, for doubtless there were many with him."

The Christian World (Reformed): "Philip did not stop with the idea of a suffering Messiah. He must have preached the risen and ascended Christ, who before his ascension commanded to 'baptize,' or the eunuch would never have said, 'See, here is water; what doth hinder me to be baptized?' This preacher and his convert honored the sacrament instituted by Christ himself, a lesson that needs to be laid to heart in many quarters today."

The Lutheran Observer: "Whether this baptism was by sprinkling or immersion is left undecided by the text. Circumstantial evidence favors the former. Notice: (1) the context, Isaiah iii. 15, 'So shall he sprinkle many nations,' (2) the usage of ancient times as it appears in venerable

writings and art, in which both stand in water and the candidate receives baptism by pouring or sprinkling, (3) the inherent probability on the score of convenience. But the mode of baptism is not an essential in Christian belief."

We say, confidently, to The Lutheran Observer that, "whether this baptism was by sprinkling or immersion" is "not" left undecided by the text. If the Lutheran Observer will bring forward a single passage of Scripture or of Greek, written before the third century of the Christian era, in which the word *baptizo* is properly translated "sprinkle," we will give it credit for honesty. The usage of ancient times is against this view of The Lutheran Observer.

The Christian Advocate (Methodist): "So far as Philip knew, a profession of faith and open confession through baptism were sufficient. Very well, says the Ethiopian, I believe (for though verse 37 of the Authorized Version does not appear in the Revised Version, for lack of sufficient authority, the submission to baptism carries with it the antecedent confession), and here is water; what hinders my baptism? To this Philip offered no objection, and the Ethiopian was baptized. The certain water (verse 37) has been identified with a fountain at Bethsoron, twenty miles south of Jerusalem and two from Hebron; but, of course, this could hardly have been the place, if the scene of the conversation had been anywhere near Gaza."

The Northwestern Christian Advocate (Methodist): "A certain water. Identified with a fountain near Hebron which, however, is not anywhere near Gaza. The Ethiopian throughout displays two essential qualities of the genuinely Christian character—earnestness and docility. He must know the truth; then, having learned the truth, he must do it. There can be no doubt that, in their conversation, Philip told him the duty and uses of this initiatory rite."

Midland Christian Advocate (Methodist): "As Philip expounds the Scriptures to him, he sees what is his unmistakable duty, viz., to confess Christ, and he does it at once. There is no wavering or vacillation. He was happy. And why should he not be?"

The Methodist Recorder: "With the baptism of this believer the work of Philip here was finished. God wanted him elsewhere, and took him. But as he went, duty went with him."

The Southwestern Presbyterian: Vs. 38: "They went down *** both Philip and the Eunuch. If the verb and preposition necessarily imply immersion (we think they do not), they imply it equally in either case. If they do not necessarily imply it in Philip's case, there can be no such necessary implication in the other."

"Verse 39. And when *** out of the water. If they went down into the water, only so far as to stand in it, then their coming up out of the water means no more than that they ceased to stand there, whether the 'up' and 'down' refer to the bank or chariot."

The Christian Intelligencer (Reformed Dutch): "Confession follows conviction and faith. The eunuch accepts Christianity's symbol and at once announces his wish to conform to its requirements. A true convert does not need coaxing, but hails the privilege of an open confession of Christ. 'What doth hinder me to be baptized?' The verse that follows is wanting in the best manuscripts, but is in keeping with the truth of the Scripture expressed in other places. The chariot stops; and the retinue witness the administration of the Christian rite on the roadside. Place has very little significance in Christian ceremony."

nials. Spirit rules them. The baptism completed the preacher's mission."

The Advance (Congregational): "It is certain that they did not go into a silver bowl; but it is equally sure that it was the water, and not the brim of a bowl or the bank of a river which was the principal thing. Water washes the body clean. Water is a symbol of the cleansing of the soul through faith in Jesus Christ. Why then strive about the quantity? Apply a gill or an ocean, and you have the symbol."

The New York Observer (Presbyterian): "Nothing can be established with entire certainty as to the manner in which the rite was administered in this instance. Quite probably there was a shallow pool by the roadside into which the two men entered, whereupon Philip may very naturally have taken a little of the water in his hand and poured it upon the Ethiopian's head—a custom that was often followed in ancient times."

The Interior (Presbyterian): "So Philip baptized him, then and there. Had it been a matter of supreme importance 'how' he baptized him it would have been put beyond controversy. The fact that it is not beyond controversy shows that it is not essential to know. We know his faith and his confession of it and his zeal. Let those who think these things of minor importance devote the Sunday-school hour to threshing over the question of 'the mode of baptism.' Let others keep to the vital theme."

It may not be out of place to say to the Interior that the author of the Book thought it of sufficient importance to say that they came to a "certain water," in the country where are several streams flowing down from the hills into the Mediterranean. (See maps.) The author thought it of consequence to say that "they went down both into the water, both Philip and the eunuch, and he (Philip) baptized him" (the eunuch). That tells just what he did and how he did it. It is the only thing needing to be said, the only thing that could be said to make the matter plain. It was either a baptism or no baptism. It might be asked the author of the paragraph whether it is a matter of so much difference to him that he is accustomed to baptize "by immersion" as well as by "sprinkling."

The Presbyterian Banner: "So the chariot was stopped, and there, in the presence of all the attendants, both went down into the water and the convert was baptized into the name of Jesus. They probably both stood in the stream, and Philip dipped the water up and poured it on the eunuch as is represented on ancient monuments. But it is no matter whether the man was put under the water or the water was put on the man; the meaning is the main thing, and the sign meant discipleship to Jesus, and this is its meaning still. This black-skinned Ethiopian did not think that he could accept part of Christ's commands and reject part, but he accepted all. He was a man of authority himself, and knew that all commands must be obeyed. The citizen that refuses to take the oath and wear the uniform and march under the flag of his country is never enrolled among its soldiers. People that are ashamed of baptism and confession are ashamed of Christ. Christ has no place for them, and at last He will be ashamed of them. Up out of the baptismal water came two happy men—one with joy of having won another soul to Jesus, and the other with the joy of a new-born life.

And so these two Presbyterian papers differ. The one seems to think that "any old thing" will do for obedience to a commandment of the Lord, which its editor and his associates profess to practice and

observe. But the other thinks that every command of Christ is to be obeyed. It approves of the view of the "dark-skinned Ethiopian" who "did not think that he could accept part of Christ's commands and reject part." "People that are ashamed of baptism and confession are ashamed of Christ." A Baptist could not say it better. But The Presbyterian Banner is in error when it represents "ancient monuments" as showing that Philip poured water upon the eunuch. There are no monuments representing baptism as though it were a pouring of water upon the subject, which date back of the third century, and there are baptisteries and pictures of baptism which show that immersion was the practice, except in the cases of the sick, until well into that century, to say the least.

Notes and Comments.

Remember that money received by the Foreign Mission Board after April 30th cannot be counted on this year's work. Send it on in time to get to Richmond, Va., by April 30th.

It is none too early for churches to be arranging to send their pastors to the Southern Baptist Convention to meet in Asheville, on May 9th.

Has your church taken its foreign mission collection? It is astonishing how many people will gladly give if the work is presented prayerfully and everybody is given an opportunity to contribute. Make the collection a thorough one.

The Georgia Baptist State Convention has just been held at Rome. The attendance was large and the meeting full of interest. Ex-Governor W. J. Northen was again the presiding officer.

The receipts of the Foreign Mission Board up to March 15th were \$95,086.28. We are as yet hardly in sight of the \$200,000 asked for by the Convention, but a very great deal can be done between now and the end of the Convention year, April 30th. Let everybody go to work for foreign missions. The debt for this year is \$44,069.50.

In many parts of the country the weather has been such that meetings on Sunday were small. Only a few more Sundays remain until April 30th, the end of the Convention year. Mind you do not put off your foreign mission collection too long, and hit a rainy Sunday towards the latter part of April, and thus miss getting in your collection this year.

The Foreign Mission Board can only continue to advance as the churches make it possible. No one desires the work to begin next year with a debt. The number of missionaries sent out this year is fifteen. Four others are under appointment and others are applying. The debt of the Board was \$44,069.50 on March 15th. Surely the churches will rally and put enough money into the treasury to pay off this debt. Go to work now; give now.

A Final Word About the San Jacinto Oil Company.

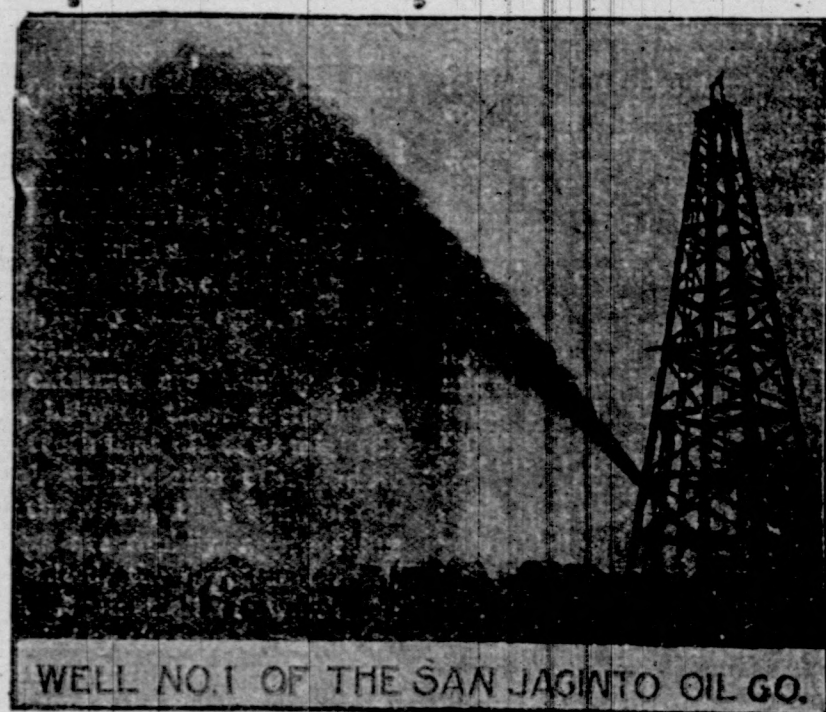
BY J. B. CRANFILL.

The development of the San Jacinto Oil Company is now complete. We have two of the best oil wells on earth, which are producing over 200,000 barrels of oil per day. We have other oil lands, some of which are adjacent to the great gusher that was brought in last week at Sour Lake. We also have a nice tract very near the Smith well, which was finished on the Beaumont field recently. Our two oil gushers are situated on different tracts of land, and there is room on these lands for a number of other wells. We have 50 tracts of land in Nacogdoches county with an aggregate of 3,335 acres. Much of this land is oil land, and the future developments of that field will, in my opinion, demonstrate that it is equal to the great Beaumont field. We have completed our pipeline and loading racks on the Beaumont field, and have received our first 50 cars. These cars are all actively employed now in shipping out our oil to our customers. It was stated in our last article that we had closed contracts for 1,500,000 barrels of oil, and that we had a large contract pending with one of our principal railway systems for a million barrels more. This latter contract has not yet been closed, but we have high hopes that it will be closed by the time this advertisement is in print. In addition to these contracts, we have closed with a number of additional plants and have also made contracts for the sale of 480,000 barrels of oil to be delivered at our wells. Surely the outlook for our company is very bright indeed, and it grows brighter day by day.

The San Jacinto Oil Company was organized April 21, 1901, chartered in May, with a capital stock of \$250,000. This capital stock was divided into 2,500,000 shares, with a par value of 10 cents per share. Our first stock was offered for sale at 5 cents per share. At that time we had made no developments and our stock was sold purely on the confidence that the people had in the management of the company. When our first gusher was brought in the stock was advanced to 10 cents per share. After our second gusher was brought in the stock was advanced to 15 cents a share, and when we had succeeded in securing our own ears, pipe lines, loading racks, and other equipments, stock was advanced to 20 cents per share. The growing strength of our company and the rapid increase of its available assets and splendid contracts now justify us in advancing the price of the stock to 25 cents a share, at which price all of the remaining treasure stock will now be closed out. All of the 2,500,000 shares of our capital stock have been sold except 123,000 shares. After this small remnant of stock is sold there will never be any more of the company's stock offered by us for sale. We will protect orders for this stock at 25 cents a share until it is exhausted. I suggest to all who desire this stock that they send their orders promptly to me. I will fill

orders until it is all gone, and if orders reach me for stock after it is gone I will return the money to those who have sent it to me.

When our company was organized I gave it as my opinion that the stock would be worth 50 cents a share within a short time. That prophecy I here repeat. The stock is now selling for 500 per cent more than the price at which the first was sold. I believe that it will again double in value within a short space of time. The San Jacinto Oil Company is doing as good an oil business as any company on the Beaumont field. Our well No. 1 is the strongest oil well on earth as the picture which appears on this page attests. Our capital stock is small, being only \$250,000. Other companies on the Beaumont field that have less property, and are doing less business than we are doing are capitalized at from \$1,000,000 to 5,000,000. From the very first the San Jacinto Company has been conducted in a fair and legitimate manner, and I believe that our stock at the price at



which we offer it is worth infinitely more than the stock of any company on the Beaumont field. We have made it a special point to protect our small stockholders. Their interests are as dear to us as are the interests of the larger stockholders. Our company was not organized for speculative purposes, but for the development of a large oil producing business. We do not consider the purchase of our stock in the nature of a speculation, but as an investment, and one as substantial as can be made. Our stock is full paid and non-assessable, and no stockholder will ever be asked to pay any assessment of any kind on the stock he buys.

A good deal has been said by outside parties concerning the supply of oil on the Beaumont field. I receive letters almost daily asking if the wells have ceased to flow. My answer to all these queries is that the wells are stronger today than they were a year ago when the first gusher was brought in. Our well No. 1, a picture of which is given herewith, has a pressure of 354 pounds to the square inch. Not only do the wells continue to flow, but the evidence increases

that our oil supply is practically without limit. Everything points to permanency in the oil production, and evidences multiply that the discovery of the oil field at Beaumont is the greatest discovery ever made in the history of the world. Gold has to be mined. It takes vast sums of money to establish proper machinery for this purpose. The Beaumont oil gushes from the earth without a cent of expense to anybody, and just as it comes from the ground, is the best fuel the world has ever seen. It is also susceptible of refinement and contains 50 per cent of illuminating oil. The San Jacinto Oil Company is now considering the question of establishing a refinery. Within a very short time the wheel of every engine, the spindle of every factory, the saws of every cotton gin, and the dynamo of every electrical machine in the great industrial world will be propelled by steam and power made by the Beaumont oil. On the Atlantic seaboard, along the Mississippi and its tributaries, on the great Gulf coast, and in all of the countries

of Europe this oil will be shipped and used for fuel. I said when the Beaumont field was new that it was one of the wonders of the world. I now say that it is the greatest wonder of the world.

Yes, there has been much wild-cat speculation in this great oil field. Many companies have been organized for the sole purpose of fleecing the people. They never had any oil and never expected to have any. I would advise all to be careful to invest their money in companies that are officered by honest men. I am more than willing that our company and its officers shall be thoroughly investigated. With this end in view I refer any who are interested to the editor of this paper or any of the following references: A. V. Lane, Cashier National Exchange Bank, Dallas; E. J. Gannon, cashier American National Bank, Dallas; Rev. N. B. Rairden, Omaha, Neb.; Boston W. Smith, Minneapolis, Minn.; Jno. H. Chapman, 1475 West Monroe street, Chicago, Ill.; Hon. Joshua Levering, Baltimore, Md.; Geo. W. Carroll, Beaumont, Tex.

Every stockholder in our company owns

share and share alike a proportionate interest in all the properties of this company. There is no discrimination between small and large stockholders.

Our first well was brought in about four months ago. Since that time we have utilized every moment in developing our great property. Every obstacle has now been overcome. We have the oil; we have the cars; we have contracts with the consumer of the oil. We are just fairly under headway and expect soon to send to our stockholders a handsome dividend. We are conducting the business as economically as possible, and have only the most competent men in charge of the various departments of our business.

Our stock is sold in blocks of 50 shares or more. Our motto will be on this last small lot of stock to fill the first orders that come. I would therefore again suggest to any who want this valuable stock to make their remittance at once. It will not be safe for you to buy our stock from any except ourselves. There has been another oil company of the same name attempting to sell stock on our reputation, and I fear that many have been deceived by them. Address all orders for stock to J. B. Cranfill, president Jan Jacinto Oil Company, 247 Main street, Dallas, Texas. This is the last opportunity you will ever have to secure this stock. Act promptly. Dallas, Tex.

Why Don't People go to Church?

The above question is a perplexing one. Of course many answers have been given, and good results too, but all of them together don't cover the case fully.

There are the faithful few, who are always on hand, cold or hot, rain or shine, through sleet and snow, you are pretty apt to find them. Why can't others do the same? It seems to me they could if they would. Many live in sight of the church in towns and villages, and some even close enough (as I heard one good brother express it once) "to stand on their front gallery and spit in the church door" and yet you can count on the fingers of one hand the number of times they go to church during the year, while others in the surrounding country will go for miles over bad roads, in sloppy weather, and seldom, if ever, miss a service from one year's end to the other.

Some render the excuse that they are so busy and have so much to attend to during the week that they just have to stay at home and rest on Sunday, and consequently can't go to church only now and then. Did you ever see a starved-out Christian? Well, if you will just watch this latter class you will see one in the course of a few short years. They will literally starve out spiritually and won't be long about it, if they "forsake the assembling of themselves together." Some, I suppose stay away for spite, but that only reminds you of the man that cut his nose off to spite his face. Others stay away because they don't like the preacher, though, "In thoughts that breathe and words that burn" he admonishes Christians to do their duty, and

points sinners to the "Lamb of God that taketh away the sin of the world," still they don't like him.

Some go to church pretty regularly till pay day rolls around and then they are conspicuously absent—have urgent business elsewhere.

Others there be who spend the Sabbath day loafing around or engaging in some sort of sport to while away the time. I had occasion to go to town not long since, and there on the principle street were some twenty-five or thirty engaged in pitching dollars, and most of them church members too. I don't know what kind of a game they called it, but they seemed to be terribly in earnest about it. There was preaching there that day and night, and yet the preacher had a big congregation consisting mostly of empty benches. Who can suggest a remedy for this state of affairs? Almost every one will admit that these non-church-going members need instruction instead of censure and need it bad too, but how to get at them is the question? You can't get them to church to instruct them, and it would be a mighty big job for pastor to go round and hunt them up in their places of business in order to give them the much needed instruction. Suppose we have prayer meeting all over the State of Mississippi and pray for them.

LAYMAN No. 2.

Ministerial Education.

In a short conversation with Dr. Lowrey a few days ago he incidentally told me that the Board of Ministerial Education had gone in debt a little over \$300.00 in order to meet the absolute expenses. I am told that this is not a general thing and for that very reason it ought the more to demand our attention.

Why is this shortage? Not because of extravagance. I doubt if any business could be managed with more rigid economy than the affairs of the Board. Not because we are either less willing or able to send them the money they so much need. There are many reasons to believe that we are both willing and able.

Perhaps it is due to the fact that we have left this object out of our system of benevolence. We know the righteousness of the cause and the value of the money thus spent, but we have, somehow or other, just let it pass by unmentioned or even unthought of by us. "Awake thou that sleepest" on this subject. We are assisting young men, whom God has called, to prepare themselves for more perfect service, as Herald's of the Cross.

What a privilege to be a helper to those who are to lead the people of God; to get our money which represents us into them, and thereby become partakers with them in all the good that they may ever accomplish. Ye that would do good avail yourselves of this opportunity.

Perhaps it is due to the fact that Dr. Lowrey has been so intensely engaged in the endowment work that it has not been reasonable for him to keep the needs of the Board before the people. Not knowing we have not acted.

Shall we make it necessary for him to

wave for a single moment this work which so much needs his entire attention and energy to remind us of this shortage and to send out appeal after appeal to us for the money that the Board must have or be left in an embarrassed condition at the close of the session to which they are not used.

Under the circumstances I feel like doing more than I have ever done before and doing it without waiting for an appeal from Dr. Lowrey or anyone else.

The Board needs somewhere in the neighborhood of \$125.00 per month. Unless good collections have been made in the last few days they are about three months behind and they have still three months more to run.

A box of any kind of eatables with the Board is equivalent to money. If you haven't the money, give of such as you have.

As much as we feel that we can do in this line of benevolence to the Glory of God, let us do it cheerfully, waiting not for an appeal from anyone. Send it to Dr. W. T. Lowrey, Clinton, Miss. . . .

Coffeeville.

DEAR BRO. EDITOR:

May I say something to your readers about our Lord's work at Coffeeville? We have been "striving together for the faith of the gospel" as pastor and people since December last. As a young and inexperienced pastor, "our lot has fallen in pleasant places." All our plans and suggestions looking to more efficient service for our Master have met with sweet spirited, sympathetic and willing responses from the good people of Coffeeville church. It is such a pleasure to be associated with such people in our Lord's work!

Well, let me say a word about our recent collection for State Missions. It was the first of four collections for which we have planned in our year's work.

Now Paul desired to have the Corinthians know of the grace of God which had been granted the church of Macedonia in the matter of giving that they might be spurred to a like effort. So it may be that the example of Coffeeville would have a good effect on others who know that we are weak in numbers, and by no means rich in this world's goods. But while we are encouraged because of what our church has done in this first collection under the year's program, still, perhaps, we have not come within a thousand miles of Macedonia's example of sacrifice. We have accomplished a victory only in comparison with former efforts, but I dare say that no one who contributed did so to the point of sacrifice. However, with but one or two exceptions, what was given was given willingly and cheerfully, and the contribution stands for the presence of grace in the heart for which we thank God and trust Him for further development. Forty-six dollars and twenty cents we think did well for a church of only fifty-odd members accessible. But the Lord God help us to double it in our effort for Foreign Missions.

PASTOR,

To the Children.

NO. VIII.

DEAR CHILDREN:

There was a tinge of sadness in my last letter. I shall try to strike a merrier key this time. I wish to tell you of old time Christmas days, "ante bellum times," slavery times, Christmas times in my boyhood days before the age of so much science and improvement. Well do I remember the occurrences of those halcyon days. Our home was a double log house with nail between the rooms, and a shed room with dirt floor. The doors were hung with wooden hinges which were sometimes lubricated with some of Aunt Siah's soap to prevent a creaking noise when the door was opened. The cracks in these log rooms were lined with boards, on the inside. On the outside, in the hall, these same cracks answered for shelves, in which to store away the eggs, whetrock, dinner horn, red pepper, etc. There was no loft in either room, and as the roof was covered with three feet boards, the snow would sometimes sift through in disagreeable profusion. We had no cooking stove, sewing machine, lamp, tidy, rocking chair, lambrequin, organ, shades nor curtains, in fact no windows, nor potted geraniums, nor trailing arbutus, nor enlarged pictures: but we did have a twelve hundred dollar working machine (negro woman) and a thousand dollar candle stick (negro boy with pine torch). So you see we lived in pioneer simplicity, with cavalier dignity. In this rude log hut with its meager furnishings of home manufacture, I spent some of the happiest moments of my life with my brother and sisters. This brother was our guardian and the administrator of our estate. Our property consisted altogether of negro slaves. These negroes were hired out every year to different farmers in the county. At Christmas these hirelings would all come into my brother's, as his house was head quarters, and the people would come there to hire labor for another year. I was always glad to see these darkies, and they appeared pleased too, to come home. Some extra rations would be issued on such occasions, and as they had but little to do during the holidays it was a merry time with these simple folk. There was most always a "cullud gemmen" on hand to play the fiddle, and after supper this fiddler would furnish music for the dusky sons and daughters of Ham. If there was no fiddler, it did not cut the sport much short, for I believe a negro, then, would rather glance after good patting and singing than to the music of the fiddle. Oh how I liked to see and hear them pat and dance "Juba!"

"Twas Juba dis, and Juba dat
And Juba all round de keg of fat"

Ref.—O Juba!

I remember a part of another strangely worded and peculiar ditty these darkies would pat and sing. It ran something like this:—

O rabbit hash?
O wood-pecker soup?
"Der" soup wasn't good
Cause "der" rabbit wasn't fat."
O-rabbit hash!

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and such shuffling and wiring on the dirt floor of their humble hut I have never seen since. And such laughter and prompting and comments, such as—"Don't dat nigger sling dem feet?"—and pat, pit-a-pat went the hands on the thighs, on the forehead and both hands together. And their big white eyes would shine and their teeth show, as they would reel to and fro, seemingly perfectly infatuated with their surroundings—Sometimes some of the negro boys and I would go 'possum hunting at night, and rabbit hunting in the day; and so the merry old time Christmas would pass away. I would feel quite lonely for awhile when the darkies would all go to their homes. Santy-Claus did not have variety then as now; but he brought happiness all the same.

'A man's life consisteth not in the abundance of the things which he possesseth' (Jesus) Luke 12:15.

UNCLE GEORGE.

Evangelical Love.

The essence of the Christian religion is love. Supreme love to God and love to man are inseparable in the heart of a child of God, without which as the Bible shows all religious pretensions is but an empty sound. Love to God is love to the Triune God, and the height of love is reached when the eye of faith sees the attributes of God harmoniously uniting in the plan of redemption through the sufferings and death of Christ, then the vicarious sufferer is altogether lovely, and becomes the great drawing power within the kingdom of immortal Spirits. "We love Him because He first loved us" and such love is the strongest of all affections and is the reigning principle in the life of a true Christian. It is demonstrative and operative. The love of Christ shed abroad in the heart opens fountains of joy and makes rivers break forth in the wilderness and streams in the desert. It affectionately embraces the children of God, goes out in desire for the well-being of the race, weeps over lost sinners and prays for them, goes to the relief of the souls and bodies of helpless suffering humanity.

It is merciful and sympathetic and kind to all. It forgives injuries and covers the faults of erring mortals. Wonderful love, it is the sweetest flower in the garden of the Lord whose fragrance fills the home and church circles of the regenerate children of God so that they resemble heaven. Around this "diamond on the bosom of theology," this holy passion in the heart, the kindred graces cluster viz: Joy, peace, meekness, gentleness, goodness, etc. The reader need not fear the one who possesses this holy principle. He would not injure you in your person or reputation or worldly goods. "Love worketh no ill to his neighbor." You may trust such an one with all you possess, yea, with life itself.

The grace of love like all other graces of the Holy Spirit, differs in degree. It may be as a live coal or as a flame of fire. It is a grace susceptible of cultivation and of growth. Who would not cultivate so precious a heavenly plant. Oh for more of

the love of Jesus in our hearts, that we may possess a burning love for our fellow mortals throughout the whole earth. Such love moves the wheels of evangelical obedience and brings glory to God and good to men.

O. D. BOWEN.

March 1st. 1902.

Some Impressions.

EDITOR OF THE BAPTIST:

I want to say that I enjoyed my stay while in Jackson.

I got to believe that there was but little difference between a country and a city Baptist. While I was gone from home I visited a city Baptist preacher. He and his good wife and the girls took me through the house and even under it. They also showed me the coal and wood house. I found the preacher and his sons looking after the man department of the family, and daughters attending to the woman's department. In consequence no servants were needed. I left the house feeling that the note of that preacher was worth full face value. I do hope the notes of all our preachers are looked on that way.

Well, I left Jackson on 6th inst. Stayed with my oldest and youngest sons in West Point that night. Both were well and doing well. I spent Friday with a daughter at Pheba, who married Rev. W. H. Thompson. The good Baptists of Pheba and other churches employ his whole time.

From Pheba I went to Maben where I spent the night with another daughter whose husband has been merchandising about twenty years and is doing well there. I also met another of my sons who is a traveling salesman for a good shoe house.

From Mayben I went to Hohenlinden in Webster County, where I took dinner with two daughters whose husbands are successful merchants and farmers. From there I came home, finding my wife and little daughter, who was ill at Houston while I was ill at Jackson.

I have two daughters in school at Houston; one as teacher and one as pupil. My oldest daughter lives in this town. Her husband is a practicing physician, merchant and farmer.

I fear that you and my good brothers and sisters may think I am a little childish. But you know it is said "from the abundance of the heart the mouth speaketh." I am glad I met Brothers Yarbrough, Price, and last but not least, Bishop Galloway, who is a great man and loved by the denominations.

You remember that I never wore a cravat all the time, and I felt a little lonely, until I went to church and saw Bishop Galloway at church without one. After that I felt easy. I frequently read the letters of the good brethren in THE BAPTIST, among which I sometimes find one from Brothers M. K. and E. E. Thornton. They are pretty clever fellows if they did come from Chickasaw county.

There is another Chickasaw Baptist preacher now at Kirk, Limestone county, Texas. He is an old man and was my

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Captain during the war. And like Gen. M. P. Lowrey, fought and prayed during the war. Both came home wearing the mantle of soldier and Christian.

Suppose you send the Kirk preacher THE BAPTIST one year. His name is G. L. Jennings. He is and has been moderator of his association a long time.

With love,
N. B. CRAWFORD.

P. S.—I failed to give the name of the city Baptist preacher to save his blushes. But his initials are T. J. B.

Shuqualak.

Some dots as to our progress, as a church people, are in order; and here they are, covering a period of two years and three months.

Our people are united, peace reigns, and peace is ever something lovely; we do not come up to the full measure of our privilege, as to contributions, yet we take our collections regularly, making effort to remember all objects fostered by our denomination.

The preaching services are well attended, the people hear gladly and do not forget to tell the preacher how splendid his sermon was and how much good they derived.

Our prayermeeting grows in interest and in numbers; on last Wednesday evening forty-one persons were in attendance. The Sunday-school is in flourishing condition and has for its leader, Prof. H. L. McCleskey, who is also the very efficient principal of our school. The Bible class is instructed by Miss Mary Welsh, a lady gifted on Scriptural love. You might traverse the wide, wide world and find none her superior as a teacher.

We maintain a B. Y. P. U., which comes together regularly for the devotional meetings, and which enjoys literary and social gatherings monthly.

We have the best, the very best W. M. S. in all this broad land, we found it here when we came, and a history of this society, since its organization, over a decade ago would be good matter for the Recording angel. It is an inspiration and to meet week after week with these pure, sweet spirited Christian women is among the real joys of life.

Two meetings have been held—the first was conducted by Rev. E. L. Wesson, who preached for us his grand and soul-stirring sermons, which linger still; while writing of him we are reminded that he and his family now occupy the parsonage in Sardis, which was once our own little home.

The preaching in our second meeting was beautifully and tenderly done by the devout and consecrated Jackson man, W. P. Price; we remember him with love and kindness.

Twenty-one church members have been added, twelve by baptism. The people have been lovely to the pastor and his household, and these past two years have been as a beautiful dream; as a result the preacher's folks are madly, blindly in love with the Shuqualak people.

A great future lies out before us. The survey for the Vicksburg, Canton and Bir-

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mingham road is through our town, and we are booked as the relay station.

I. M. S.

March 1902.

Several Things.

BY T. A. J. BEASLEY.

Foreign Missions.

The months of February and March have been Foreign Mission months with my churches. The contributions were as follows: Blue Springs, \$10.05; New Harmony, 10.06; Poplar Springs, \$22.50; Wallerville, \$25.31; Sherman, \$36.20; and Cherry Creek, \$45.00; total, \$147.22.

These collections have been great blessings to both pastor and churches. No high-pressure methods were used. They were indeed free-will offerings. In every instance we got more than we asked for. This is our first year with New Harmony. The brethren there told me it was the first mission sermon ever preached in their church and that it was the first collection ever taken in this church. It was simply soul-stirring to see how happy the church became during the service. One woman of Hardshell belief, after hearing the sermon, said she was a full-fledged missionary.

Cherry Creek will go on the list of churches giving \$100 for foreign missions this year, and its hard times and this a country church. My other five churches have already given over \$100 to Foreign Missions. So my work this year will pay enough to support two native preachers in China. Praise God! We, have been praying for this a long time. It was not I that did this, but the Lord working with His people.

DEATH OF LITTLE MAXEY.

But along with our joys comes sad days also. On the morning of Feb. 6th, 1902, our sweet little Maxey was called home to glory. It was God's will; hence it was right. We'll know better now how to sympathize with others who are in sorrow. We know more than ever before the value of kind words and sympathy. We are indeed grateful to our friends for many letters and words of sympathy. Heaven seems nearer than ever before.

THE SCHOOL.

Our school has been exceptionally good this year. The writer has resigned, as principal of the school, to take effect at close of present session. We will devote all our time to the ministry, but will probably remain connected with the school. Poplar Springs, Miss.

The Name of Jesus.

"How sweet the name of Jesus sounds in a believer's ear. It soothes his sorrows, heals his wounds, and drives away his fear." The oft repeated question, "What is in a name?" does not apply here, for often the very thought of Jesus touches and thrills every fiber of our being. Many names are given to our Savior—Wonderful, Counsellor, The mighty God, The everlast-

ing Father, The Prince of Peace. But the name most precious, and oftenest used by the Christian, is Jesus; and there is a good reason for it. We are told in Matthew 1:21, that His name shall be called Jesus, for He shall save His people from their sins. Ah! this is why the name is so dear to us—because it means "Savior," and because we are sinners, and feel the need of just such a Savior as He is. May the name of Jesus become more and more precious to us as the years go by; not only while our emotional natures are stirred up; not only while we sit under the droppings of the Sanctuary and listen to the melting story of the cross, but at all times and under all circumstances; while following the daily avocations of life, may the name of Jesus be precious to us; may the very thought of Him serve as a safeguard against the snares and forbidden paths into which we are so prone to enter.

But there is another way we often hear, our Savior's name used, which does not produce happy results. I have often indulged in silly jokes and funny stories which, to say the least of it, is of doubtful propriety; but God forbid that I should ever use my Master's name in jest. That name on which all my hope of heaven depends; the name above every name; Jesus, Savior; the name that means everything to us; the sweetest name on earth to the Christian. What wonder is it that we are sometimes overwhelmed at a sense of our unworthiness when we think of how much He has done for us, and how little we have done for Him? What wonder is it that tears of gratitude will sometimes come unbidden when we think of the wonderful sacrifice of the Son of God?

But I started to say something about the irreverent use of our Master's name. I frequently hear professed Christians use the name as an exclamation, or expression of surprise. When I go in the barber shop, or other places where rough men congregate, I hear the name used in the vilest connection. I often feel the blush of resentment in my cheeks, and my first impulse is to defend my Master's name, but a strange sort of timidity takes possession of me, and one might think, from my silence, that I was either a coward or had no love for my Lord and Master. I cannot believe, however, that it is cowardice, but rather a want of tact and judgement, with the fear that I might do the cause more harm than good. I do believe remarkable tact is needed in such cases, and I believe we ought to make it a study. A better way still, perhaps, is to follow our Savior's pattern so closely in our daily life, that men will see we are not merely cultivating a sentiment, but that deep down in our hearts we really love our Savior's name.

There is no name so sweet on earth,
No name so sweet in heaven,
The name before his wondrous birth,
To Christ the Savior given.

S. S. JACOB.

"Seize upon truth, wherever found,
On Christian or on heathen ground,
Among your friends among your foes;
The plant's divine, where'er it grows."

COLLEGE COLUMN.

BY W. T. LOWREY.

"What is endowment?" "What do you do with the money?" The trustees loan the money out on absolute security and use the interest only. The principal is never to be used. It is to bear interest forever and the interest is to be used in making our Baptist College a greater blessing to mankind and a nobler influence for Christ's cause.

I heard a preacher say that when Bro. Gambrell raised our partial endowment in 1889, he borrowed and gave \$200.00 and paid 10 per cent interest on the money for several years. But the interest on that \$200.00 has now been doing its work for thirteen years and he hopes it will continue to do its work when he has been in his grave 100, yea 1000 years. But he does not ask to be excused now. He is giving again that his noble investment for good may be increased.

A country preacher who receives small pay for his work and who lives economically and works hard writes: "I will give fifty dollars to the endowment and pay it by July 1st. I want it to go to the credit of my church." That means one of two things: 1. He will have to borrow the money, or 2. He will have to make real sacrifices. But his credit is gilt edged, for he pays what he promises and does without luxuries and even what many would call necessities in order to keep his record clear. Oh! that some of our wealthy men would read this paragraph.

The church at Learned has ran her subscriptions to \$86.65 and the pastor says they will go to \$100.00. Probably no church has done better in accordance with her means. But Learned has Hathorn for her pastor and Rev. P. A. Haman as one of her members. Happy church. There are 500 churches in Mississippi more able than Learned that have done nothing thus far.

Rev. P. A. Haman writes: I expect to get 100 women in my churches to give 25 cents each cash. His churches are all quite weak financially, but he will find a way to help without hurting anybody or hindering any other cause.

Prof. J. W. Deupree, of Deer Brook, had not seen me nor heard me and there had been no collection in his church, but he reads THE BAPTIST and he wrote that he wanted to give \$125.00, his wife \$25.00 and sister Moore, of the same church, \$25.00. I sent the notes and they signed and returned them, sending checks for the first payment. If Mississippi were full of such Baptists we could endow the college in one year without ever putting an agent in the field. Oh! What could we not accomplish? But—

Prof. Lowrey Powell, of Tylertown, graduated at The University, but he reads THE BAPTIST, and without ever a line from me he wrote and asked for the privilege

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of subscribing \$25.00. I am glad they named him "Lowrey" and I wish he was kin to me!

Mrs. Helen Ellis, of Dunbar, calls on the women of Columbus Association to send \$1.00 apiece for endowment. She was too modest to say that she had already sent \$5.00 for herself and her noble little son, John. By the way we raised \$1,282.00 in the city of Columbus and over \$500.00 of it was given by women and girls.

Rev. J. T. Ellis, of Goodman, writes that he and his wife will give \$50.00 and that he will do what he can in his churches. Of course, his churches will help when he sets them the example and lays their duty before them.

The churches that are helping the endowment are not neglecting our other lines of work. The \$45,000.00 will be raised almost entirely from churches and individuals who give liberally to missions, the Orphanage, etc.

Many of the churches that have helped most nobly have been churches that have special burdens at home. Hattiesburg had just built a splendid brick church and was not through paying for it, Winona had a fine brick church just ahead as a thing to be accomplished in the near future, Columbus had just built a handsome pastor's home, Tupelo still owed money on her fine new church, Kosciusko and West Point had just built chapels at the cotton factories, Biloxi had not quite finished her splendid house, McHenry and Big Level had just completed new houses and had them yet to paint, Wiggins was in the midst of building, etc., etc., etc. Ah! if the churches that had heavy burdens at home had asked to be excused we could hardly have made a start. Thank God they did not ask it! "Who but the doers will do?"

The time is out July 1st—3 weeks before the convention. What thou doest do quickly.

Bro. J. L. Walker, of Hickory Flat writes: "Send me 5 notes. Our church will consider endowment at her next meeting, but I am going to give \$5.00 a year whether anybody else gives anything or not."

I was booked for Indianola for Sunday, but that appointment was made before the flood! The flood came, the railroad tracks were washed up and we, who had been laboring, were called upon to wait. I started to my appointment but I missed both first and second connection and I had to return. If ten of those pastors who had not meant to do anything will go to work and raise \$100.00 apiece, that will doubtless make up for the Sunday that I was thus providentially forced to lose.

Field Notes.

HERNANDO.—THE BAPTIST tramp man spent a short while in this town looking up BAPTIST interest. Renewals and a few names added was the result of the visit. This church is now without a pastor, but the

pulpit committee is sampling some of the ministering brethren and it is to be hoped the right man will be found ere long. Rev. G. A. Grammar, of German town, was to fill the pulpit the Sabbath after the visit of the writer. Taking the early morning train for Memphis, the paper man was soon in the Bluff city. But he must not tarry. So boarding the fast train on the Birmingham railroad, he was soon mingling with the saints at

BYHALIA.—A few renewals and a number of new names who will read THE BAPTIST, in the future rewarded the visit.

OLIVE BRANCH.—Taking the back track to Olive Branch, the night was spent very pleasantly in the home of Bro. J. J. DuBoise, a staunch friend of THE BAPTIST. This family, not only take THE BAPTIST, but they read it. Not much harvest here, but some seeds sown which may yield a harvest later.

RED BANKS.—Is the next stop. Here are a number of faithful friends. The night was spent in the home of Bro. D. P. Harris. It was gratifying to meet in this home sister Harris, wife of J. L. Harris—at one time a member of Alma Baptist Church in Arkansas, of which church the writer was at one time, pastor. This dear brother has gone up to receive his reward and now sister Harris and Miss Mamie, a daughter, are sojourning in Mississippi.

HOLLY SPRINGS.—Only a few hours were spent in this city. A telegram announcing the illness of a daughter, called the writer home.

Baptists are not numerous in Holly Springs, and only a few of these are readers of THE BAPTIST. Doubtless others would have become readers but that THE BAPTIST man was called away before he had an opportunity to place their names.

At some future date he hopes to visit here again.

FLORA.—The paper man spent last Sabbath in this thriving little city, preaching for them on Sabbath morning. The church is without regular preaching owing to the absence of the pastor Bro. Nutt, who is attending the Seminary. A nice congregation greeted the writer on Sunday morning, and with seeming interest listened to the Word preached. THE BAPTIST man had a new experience here. As a token of appreciation, there was handed him a nice little purse. While unexpected it was appreciated. To the donors, sincere thanks are offered. A good list of readers of THE BAPTIST go to this office weekly, a few new names were added and also quite a number of renewals rewarded this visit.

O. M. LUCAS.

A Sunday-school Convention of the M. E. Church South.

A meeting of the Sunday-school Convention of the Mississippi General Conference of Methodists has come and gone from our town. Perhaps something over one hundred and sixty representatives from the various fields in the Mississippi Conference filled the homes of our Utica people during the present week. They came together

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to give emphasis and greater effectiveness to the Sunday-school interest among their people.

The convention has made its impression upon our own people and has given energy and quickened zeal within the ranks of its own membership.

This is a body of earnest, and zealous Christian men and women, working together to save the children of their church to the cause of Christ. It has been a pleasure to sit, for three days, with these consecrated men and women and hear them discuss ways and means for the moral and spiritual uplift of the rising generation, and for the better equipment of Christian workers.

The primary object of this convention seems to be to intensify the zeal, broaden the scope of information and give better training to their present corps of Sunday-school teachers, as well as to enlarge the sphere and power of the Denomination so as to reach every child in every Methodist family.

SOME MEANS FOR ATTAINING THIS END.

1. A supreme reliance upon the Holy Spirit to give wisdom, piety and qualification for the work.

2. A Christian teacher for classes who has experienced God's saving grace in his own heart and who believes he has an important mission and message entrusted to him.

3. The use of literature distinctively Methodist, that keeps preeminently before the mind the doctrines and polity of the Methodist church. No other publications are comparable to those prepared and published under the supervision of their leaders. Everything radiated from, or focalized upon Methodism. One is thoroughly convinced that our Methodist brethren believe something, and are working with zeal to bring to "pass" that something.

4. The Institute is conducted by Prof. H. M. Hamil, "Superintendent of the Training," himself a trained teacher of large experience.

Far reaching influences for good are confidently expected to come from these annual conventions that are to be held in each General Conference; they are striking at the right point for effectiveness in laying emphasis on the child-life.

We are of the opinion that Baptists of Mississippi would do no insignificant thing were they to put a well equipped man in the field to work in the interest of our Sunday-schools even if it did cost money.

R. A. COHRON.

Utica, Miss., March 27, 1902.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

THE BAPTIST.

To the Baptists of Central Association.

At the last session of the Central Association a committee was appointed to formulate a plan and call a meeting of the Workers of the Association during December last. The effort was made, but on account of bad weather and other hindrances it was decided to postpone the meeting until spring. The committee has prepared a program and arranged for a meeting to be held with the Baptist church at Edwards April 17th and 18th. The first session will be held Thursday 17th inst., 4 a. m. All who are specially interested in the work of our Association are urged to attend. The invitation of the Edwards people carries with it an assurance of a cordial welcome and a bountiful hospitality.

W. F. YARBOROUGH,
Chairman.

Florence.

By invitation, Bro. Yarbrough came down Thursday night and gave us a splendid, helpful talk on the subject of Home Missions. Everybody who expressed themselves, said it was good. We trust to reap great results from the earnest address, and all the efforts we shall make in missionary work.

A. L. O'BRIEN.
Florence, Miss.

Books.

DOCUMENTARY HISTORY OF THE STRUGGLES FOR RELIGIOUS LIBERTY IN VIRGINIA, by Rev. C. F. James, D.D., President Roanoke Female College, Danville, Va. It is published by J. P. Bell & Co., Lynchburg, Va., and sells for \$1.25. It contains 272 pages and is neatly and substantially bound in cloth.

Dr. James has evidently spared no pains in his efforts to arrive at historical facts; and after he has reached them, he presents them in a natural and attractive way, and in a spirit of such manifest fairness that all classes of readers will feel inclined to peruse its pages.

The author is not content to accept anything at second hand; so he goes directly to the Journal of the Virginia House of Burgesses. He uses the facts as gathered from this Journal as the warp and all outside truths, incidents and deeds as the woof of his fabric. He gives the reader bran new cloth, all wool and a yard wide. It is beyond a doubt for all ordinary purposes and people the best book extant on the struggles for religious liberty in Virginia. Every Baptist preacher needs this book, because it carries him back to the original source of information on the great question.

The treatment of the "Fall of the Establishment" in 1779 is a rich portion of this work. Jefferson's famous "Bill for Religious Freedom" came up in June of this year, just after he was elected Governor to succeed Patrick Henry. A very graphic touch is given the tottering condition of the Establishment.

The author of this book shows in a very clear and satisfactory manner what part the Presbyterians, as well as the Baptists,

played in the downfall of the establishment; and also, why Jefferson's Bill, which had a majority, must fail of the legislature's approval until 1785, six years.

If you wish this very valuable acquisition to your library, send \$1.25 to THE BAPTIST, Jackson, Miss., and it will go to you at once.

A Call for Minutes.

THE BAPTIST desires and needs a copy of the minutes of every district association in the State.

We beg that any brother who sees this call will promptly mail to this office a copy of his association. The favor will be appreciated and reciprocated on first opportunity. Please do not delay.

"A Poem in Leather."

The spring catalogue of the J. K. Orr Shoe Co., of Atlanta, is truly a work of art. It gives life-like illustrations of the latest styles in footwear, and what is more important, their lowest spot cash prices. You can get one for a postal request, giving the name of your nearest cash buying merchant, and mentioning this paper.

Do You Wish to Prepare for Teaching?

Mississippi Normal College does for teachers what they need and they pass the examination and teach. A fine class of teachers is now here, others are coming. The head of this school is personally acquainted in fifty counties of Mississippi and will help you get a position. Enter now or later. Rates lowest. Write at once to W. T. Foster, Pres., Houston, Miss.

The especial attention of our readers is directed to the advertisement on another page, entitled "A Final Word About The San Jacinto Oil Company." This article is by Dr. J. B. Cranfill, president of that company, whose success in the organization and development of the company has been marvelous indeed. He is editor of the Baptist Standard, the most widely circulated religious paper in Texas, and his word is counted as good as gold wherever he is known. Dr. R. C. Buckner, vice president of the San Jacinto company, is the founder and manager of the Buckners' Orphan home, which is the greatest Orphanage in the Southwest. Mr. Geo. W. Carroll, of Beaumont, is treasurer of the San Jacinto Company, and is renowned everywhere as a man of the highest Christian character. If our readers desire to make investments in oil stock they cannot in our judgment, entrust their investment to a more reliable oil company than the San Jacinto. Whatever they do, however, must be done quickly, as all the stock of this excellent company will soon be sold. Let them address Dr. J. B. Cranfill, Dallas, Texas.

Cecil Rhodes, a very prominent figure in South African affairs, died at Capetown on the 26th of March. Possibly he was the largest factor in bringing on the English-Boer war. He expected that the war would be a very small affair and that he would live to see the Boers completely subjugated. But vain are human hopes.

THE HOME.

[Copied for THE BAPTIST.]

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

Is thy cruse of comfort wasting? Rise and share it with another.

And through all the years of famine it shall serve thee and thy brother.

Love divine will fill thy storehouse, or thy handful still renew.

Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain.

Seeds which moulder in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily?

Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?

Chafe that frozen firm beside thee, and together both will glow.

Art thou stricken in life's battle? Many wounded round thee moan.

Lavish on their wounds thy balsam, and that balm shall heal them soon.

Is thy heart a well left empty? None but God its void can fill.

Nothing but a ceaseless fountain can its ceaseless longings still.

Is thy heart a living power? Self-enwined its strength sinks low.

It can only live in loving, and, by serving love will glow.

May God use this little poem as a message to His people.

Mineral Products.

Clearly the United States is in the lead in the production of many articles as is shown by a comparison of the 1900 figures of production of the United States with those of other countries. The London "Daily Mail Year Book" puts the pig iron output of 1900 at: United States, 13,789,242 tons; United Kingdom, 8,908,570 tons; Germany, 8,494,852 tons; Russia, 2,821,000 tons; France, 2,699,494 tons. With the 1901 figures for the United States of 15,800,000 tons, there can be no question that the United States maintains the lead in iron production.

That the coal output of the United States for 1901 will surpass that of any other country is evident from a statement of the same authority, which states that "the United States has for the last two years outstripped us as a coal-producing country. In 1900 the United States total output was 245,122,000 (metric) tons; that of the United Kingdom, 225,181,000 tons; Germany, 109,225,000 tons; France, 32,557,000 tons; and Belgium, 23,432,000 tons." This statement, coupled with the fact that the figures of the United States production in 1901 exceed by 27,000,000 tons those of 1900, makes it apparent that

the United States was in 1901 clearly in the lead in the world's coal production.

As to the precious metals, the estimate of the Mint Bureau is that the United States product of both gold and silver exceeds in 1901 that of any other country.

As to petroleum, while the Russian figures of last year slightly exceed those of the United States, it is probable that the enormous total of 60,000,000 barrels, the estimate for the year 1901, places the United States again in the lead.

Rum Seller.

Let's take a look at the rum seller that we may know what manner of man he is and see if he should be respected and received in society. He is a cool mercenary speculator, thriving on the frailties of others. He is a man selling for gain what he knows to be worthless and pernicious; good for none, dangerous for all, and deadly to many. He has looked in the face the sure consequences of his course, and if he can but make gain of it, is

OLD DR. DRUMMOND,

After years of patient study and experience, has given the world a preparation which is an absolute and permanent cure for every form of rheumatism. The price is \$5, but it is two large bottles, enough for a month's treatment, and will relieve the worst case from the first dose. Sent by express upon receipt of price, by Drummond Medicine Co., New York, with full particulars and testimonials of wonderful cures.

SPICKARD'S

ONE CENT

HEADACHE CURE

IS NOW IN THE LEAD.

The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

"It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach."

Call on or address

DR. S. SPICKARD,

334 W. Capitol St., Jackson, Miss.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.

prepared to corrupt the souls, embetter the lives, and blast the prosperity of an indefinite number of his fellow creatures. By selling of his poisons he sees that with terrible certainty, along with the havoc of health, lives, homes, and souls of men he can accumulate wealth. He knows that if men remain virtuous and sober he cannot prosper.

He cares not how many mothers, wives, and sisters die of a broken heart.

This is the kind of a man that goes around with a petition getting signers setting forth he is a sober, moral man and a suitable man to dispense liquid poison. This is the kind of a man that our law makers vote to have the State of Mississippi remain as a partner. They could have outlawed the saloon, placed it under ban, made it vicious. And they failed to do so.

New Orleans & Northeastern Railroad Company.

Alabama & Vicksburg Railway Company.

Vicksburg, Shreveport & Pacific Railway Company.

PASSENGER DEPARTMENT.

Account Confederate Veterans' Reunion, Dallas, April 22nd to 25th, 1902. Queen & Crescent Route will sell round trip tickets to Dallas at very low rate of one cent per mile traveled. For detailed information as to dates of sale, limits and total figures, see later announcement, or apply to ticket agent.

THE CONFEDERATE REUNION, DALLAS, IN APRIL.

The Confederate Veterans who go to the Annual Reunion at Dallas in April via the Queen & Crescent Route will be able to see at the crossing of Pearl River in the eastern outskirts of Jackson, Miss., a relic of the late war.

The Railroad Bridge which, in 1863, spanned the river at that point was destroyed by order of General U. S. Grant; the piers of masonry were shot down to a foot from the surface of the water. Afterward, the Railroad Company, then known as the Southern Railroad, built a wooden bridge at this point supported partially by piles and partially by timbers supported by the remains of the old brick piers.

This wooden bridge has just been replaced by a firm steel structure a few feet to the north of the old bridge.

The remains of the old piers are still in existence, however, and mark one of the many points of interest to the Veteran traveling through Mississippi.

This Railroad now known as the Alabama & Vicksburg Railway (a part of the Queen & Crescent System), having been in existence at the time of the war, the country through which it runs was nearly all fighting ground.

Account Annual Meeting, General Assembly, Presbyterian Church, Jackson, Miss., May 14-27, 1902. Queen & Crescent Route will sell round trip tickets to Jackson, Miss., at rate of one first-class limited fare for the round trip on May 12th, 13th and 14th, with final limit May 30th, 1902.

NATIONAL CONVENTION PEOPLE'S PARTY, LOUISVILLE, KY., APRIL 2, 1902.

For the above occasion the Queen & Crescent Route will sell round trip tickets to Louisville, Ky., on March 30th, 31st and April 1st, at a rate of one first-class limited fare for the round trip, with final limit April 4th, 1902.

Rev. Walker's FAMOUS Dyspepsia CURE

Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the kidneys, and undermines every vital organ of the body, if not checked and cured.

J. G. Thompson, Andover, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

S. M. Hutson, Wesson, Miss.: "It wonderfully improved me. It is a great Dyspepsia Cure."

Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found." Mrs. R. F. Kohn, College Park, Ga.: "Instantly cured me of excruciating, acute indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly effected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Bank checks 10c extra for exchange.

The Church and Her Ordinances

By Rev. J. T. Mann, of Moss Point, Miss. A new book for Baptists. It is a handbook to the pastor in his field. The subject matter is drawn from the Bible and put in home language, on The Church, Baptism, The Lord's Supper, How to reconcile discords between brethren, and How to keep the Golden Rule in the Church. Hawes & Co., printers, Mobile, Ala. 25 cents per copy. Agents Wanted.

ALABAMA & VICKSBURG RAILWAY COMPANY.

ANNUAL REUNION CONFEDERATE VETERANS, DALLAS, TEXAS, APRIL 22-25, 1902.

"The Queen & Crescent Route" will sell tickets, Jackson, Miss., to Dallas, Texas, and return, at rate of nine dollars and forty cents (\$9.40).

Tickets on sale April 18th, 19th and 20th, 1902, with final limit May 2nd, 1902. Each ticket sold for this occasion will have to be validated at Dallas before good for return trip. For such validation a fee of 50 cents will be charged on all interstate tickets. By depositing tickets with joint agent on arrival at Dallas and payment of 50 cents at time of deposit, final limit will be extended to May 15th, 1902. In no case longer. Whether extension is had or not each passenger will have to pay the fee of 50 cents before tickets will be made good for return journey.

Stop overs will be allowed on these tickets within the transit limit. West of and including Chattanooga, Tenn., and Atlanta, Ga. Detailed information cheerfully furnished.

H. J. HAMMETT, T. A., Jackson.
R. W. BONDS, T. P. A., Meridian.
GEO. H. SMITH, G. P. A.,
R. J. ANDERSON, A. G. P. A., New Orleans.



"In proportion as our cares are employed upon the future," says Dr. Johnson, "they are abstracted from the present,—from the only time which we can call our own, and of which, if we neglect the apparent duties to make provision against visionary attacks, we shall certainly counteract our own purpose."—Success.

Brother, go further and hold every politician from Constable to President of the United States responsible for his vote on the liquor traffic. You hold the balance of power, you have ballot, and if your Congressman, United States Senator, State Senator or Representative, voted with the liquor men or was absent to keep from going on record, elect him to stay at home. That is the only way you will ever be able to banish from our State that hydra-headed serpent, the saloon. Congress voted on the Army Canteen bill and the State Senate voted on the State prohibition bill. See who voted with the saloon men and who voted with those wishing to dissolve

A TEXAS WONDER.

Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

partnership with the liquor-traffic.

The Moral Leper.

The Articles of Faith of the Mormon Church, while they seem to embody doctrines held by all Christians, are, when interpreted by the authority of that church, doctrines fit for devils rather than saints. As these Latter-Day Saints are going through the Southern States under false colors, proclaiming themselves as servants of Jesus Christ, we must be ready to meet them and confound the unclean foe. How can we do it? By distribution of literature, by instructing and warning the ignorant against these wily saints, by giving a clean Gospel for the filthy rags of Mormonism, by untiring, systematic missionary work in these States. With God's help we can save many from being deceived and spiritually wrecked by these so-called missionaries.

From all lands where the Cross has been set up and the Gospel faithfully preached, this great evil must retreat. So surely as Christ becomes Master, so surely do these owls of the midnight flee before the new dawn. The cause is God's, the faithfulness must be ours.

"Polygamy is a conspiracy of man to rob and ruin, debauch and defraud his fellow-man, to make impossible a true life for the individual, family or State." New let the Christian missionary testify. Where Christ reigns evil cannot come.

The Coat of Arms of North Carolina.

When we think of the dire poverty of the mountain dwellers of North Carolina, and of the bondage they are in to sin and ignorance, what a mockery the State coat-of-arms seems, with its figures of Plenty and Liberty. They can never approach the ideal of this standard until the liberty wherewith Christ makes us free, and the "fulness of Him that filleth all in all," are in their possession. In the early colonial records we read that when the grant of North Carolina was bestowed, Gov. Berkeley of Virginia, immediately inaugurated a government in Albermarle, in order "that the king might see they slept not with their grant." A far more precious grant has been given the churches of the United States by the King of Kings. Are they as eager as the early colonists to go in and possess the land, or are they "sleeping with their grant?"

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albricht, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Pipe Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and

sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

Patton & White,

318 EAST CAPITOL STREET

JACKSON, MISS.

Sunday School Board SOUTHERN BAPTIST COVENTION.

J. M. FROST, CORRESPONDING SECRETARY.

New Features But Same Prices. the entire series of Periodicals. Samples Free. Beginning with issue of January, 1902, the Periodicals will have several new features.

- | Price List Per Quarter. | THE TEACHER (enlarged) | \$0 12 |
|--|--|--------|
| 1. ENLARGEMENT OF TEACHER—in size of page, making addition of an equivalent of about eleven pages. | BIBLE CLASS QUARTERLY | 04 |
| 2. BIBLE CLASS QUARTERLY—40 pp. same in size as new size of Teacher. For senior grade work. 4c. per quarter. | ADVANCED QUARTERLY | 2 |
| 3. ADVANCED QUARTERLY—Same high grade and same size as now, with some new features. | INTERMEDIATE QUARTERLY | 2 |
| 4. INTERMEDIATE AND PRIMARY QUARTERLIES—Enlargement in size of page, with other decided improvements. | PRIMARY QUARTERLY | 2 |
| 5. KIND WORDS WEEKLY—Enlarged to eight pages, and very superior in every way. The very best paper for our young people and popular with those who are older. | THE LESSON LEAF | 1 |
| 6. MISSIONARY COURSE—Prepared with care and ability, and running through | THE PRIMARY LEAF | 1 |
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| | KIND WORDS (semi-monthly) | 6 |
| | KIND WORDS (monthly) | 4 |
| | CHILD'S GEM | 6 |
| | BIBLE LESSON PICTURE | 75 |
| | PICTURE LESSON CARDS | 2 1/2 |
- B. V. P. U. QUARTERLY
For Young People's Prayer Meetings. Per quarter, 10c. single copy; ten or more to same address, 6c. each.
BAPTIST SUNDAY SCHOOL BOARD, 167 North Cherry Street, Nashville, Tenn.

MADE \$105 THE FIRST MONTH

Writes FRED BLODGETT, of N. Y. J. L. BARRICK, of La., writes: "Am making \$100 to \$200 every day I work." M. ANDERSON, of Iowa, writes: "I made \$180 to \$250 a day." Hundreds doing likewise. So can you. \$500 to \$1000 daily made placing jewelry, tableware, silver, metal goods with gold, silver, nickel, etc. Everywhere in demand. We teach you FREE. Write—offer free.

H. GRAY & CO., Plating Works, Cincinnati, O.

\$1250 TO \$3600 Per Year & Expenses.

FOR HUSTLERS—BOTH MEN & WOMEN

At home or traveling. Let us start you. Our Puritan Water Sulfur—a wonderful invention. Great water—big non-alcoholic. Enormous demand. Over 50,000 sold. Everybody buys. It purifies the foulest water by distillation—removes every impurity. Furnishes absolutely pure, sweet, delicious drinking water. Banta Filters. Saves lives—prevents fevers, sickness, doctor bills—cures disease. Write for NEW PLAN and OFFER. HARRISON MFG CO., 12 Harrison Bldg., Cincinnati, O.

PROSPEROUS PEOPLE'S SEAL SHOES

\$500 Reward

For any case of rheumatism which cannot be cured with Dr. Drummond's Lightning Remedies, internal and external, relieves at once, cure guaranteed. Restores stiff joints, drawn cords, and hardened muscles. If your druggist has not got it do not take anything else. Send description of your case, take the agency and secure treatment free. Drummond Medicine Co., 84 Nassau St., N. Y.

Dr. H. H. HARRISON,

Practitioner in the City of Jackson.

Office and Consulting Rooms over Harrison's Drug Store, 338 West Capitol Street. Near the Edwards and Lawrence Hotels.

DR. J. W. KEY,

DENTIST.

Rooms over Western Union Telegraph Office.

THE B. Y. P. U.

W. P. PRICE, EDITOR.

Church Attendance.

The subject of church attendance is one of very great importance, and is now claiming the attention of both the ministry and the religious press. Dr. George C. Lorimer, a few days ago, gave the alarm signal when he declared that at the present rate, at the end of fifty years there will be no Sabbath. He thinks the cause lies in the increasing numbers of foreign population who are almost wholly out of sympathy with evangelical religion.

The editor of the Baptist Union thinks that "God's people are not interested in the salvation of men. That is the whole trouble, and that is where the fault lies." He suggests as a remedy that some plan be adopted to "get the church to go to church." That of itself will astonish the world, and they will soon come round to see the phenomenon. A Presbyterian minister is quoted as locating the cause in the fact that not enough emphasis is laid on the true center of the Christian system, "the cross—the death—of Jesus."

While all these reasons undoubtedly contribute their part to the cause of complaint, yet, I do not believe they touch the real cause. I believe that the foreign element in our citizenship can be taught to take an interest in "evangelical religion." I believe, if "God's people" are not interested in the salvation of men, it is because they do not realize the relation of a saved soul to an unsaved soul, and this state of things arises out of a lack of sufficient familiarity with the Scriptures. I believe that the minister who does not make the death and resurrection of Jesus the central point in his preaching has either been mistaken in his call to the work of the ministry, or he is doing more science reading than Bible study.

I would suggest to all pastors who are having trouble with their people's not attending church, that they try on them some good method of systematic Bible study. Something, for instance, about like the "Sacred Literature Course" as laid out in the work of the Baptist Young People's Union. Then, I think, "the church will go to church."

A. J. AVEN.

Studying the Bible With a Plan.

People who do not read the Bible will hardly read this. But there are many who read the Bible haphazard, picking it up and opening anywhere without any further purpose than to "read a chapter." In this way the time and effort are comparatively wasted. You cannot read any book in the world that way and get the author's mind or purpose, and least of all can you be "filled with the knowledge of His will" by this manner of reading the Bible. To read it with a definite plan requires time, and more than that it necessitates thought on the part of somebody. Further still, in order to read it with an intelligent plan it requires a general knowledge of its contents already. Now a variety of plans may be suggested, any one of which, if adopted, would add to its interest and greatly increase the value to the reader.

Suppose, instead of reading wherever the Bible chanced to open you should have a plan like this: To study the development of the Kingdom of God in the Scriptures, as this kingdom centers in the person of Jesus the Son of God.

You will see the preparations for His coming in all the Old Testament Scriptures where everything looks forward to Him, for "The testimony of Jesus is the spirit of prophecy." The outline of His character and work is drawn from century to century until He Himself suddenly appears in His temple. Then we have a detailed account of His work on earth; then what he continued to do through His apostles after His ascension, and so on. Most people will say, "Why I can't do this without help." Very well, that is just what the Sacred Literature Course (one of the three courses of study) in the Baptist Young People's Union is doing from week to week. It is doing that and more to the same effect. Any pastor stands in his own light and is neglecting one of the best aids to develop his people who ignores it. In this same course we have had a training series in Baptist Doctrines. When one plan is used and finished, another is ready, but there is always a plan for Bible study. Let us hope and work for the time when every church in the State will have a class meeting weekly for a systematic study of the Bible.

P. I. LIPSEY.

Brookhaven.

We have now lived in this prosperous little city for more than twelve months and are feeling very much at home amongst these good people. Our church is moving quietly forward after the strain of last year in the payment of \$3,500.00. Congregations gradually increasing with an increase of membership, at most of our services. We hope to be heard from in the endowment movement before July 1st. "The Pastor's Home" has been compared to the returningspring with her flowers and sunshine. May it ever be filled with brightness and good cheer for all who may come under its welcome roof. Remember it is next door to the Baptist church, one block east of railroad.

Union Hall and Kentwood churches are moving forward in the Master's work. Altogether I feel hopeful and happy.

Fraternally,
R. H. PURSER.

Way Notes.

DEAR BROTHER BAILEY:

Since my last the weather has been bad and I've been worse, and so no letter from me till now, and not much now, for my going and doing have been "precious little," but hear me.

The work, in part, accomplished since my last letter, embraces the following places, points, etc., most of which is quite angular, quite as circular and, for the most part, rustic. Leaving my home by way of the west "a sweep" was made of several post offices, to wit, Thompson, Little Springs, Leaton, Gardner and Smithdale and their adjacent territory—lying in Franklin and Amite counties—in all of which sections THE BAPTIST man found favor with the people, and the paper now goes into a large number of homes into which it had not previously gone—and with rare exceptions, all who were receiving the paper renewed and continued their paper. A good indication, this. And another favorable "sign of the times" is, that most of the people are wont to speak of THE BAPTIST, now-a-days, as "our paper." Once they were accustomed to say, "your paper." On this trip I was, for the most part, in the several pastorate of brethren Quinn and Walker, Lane, Anderson and Culpepper, and the churches were Mars Hill, Mt. Zion, Zion Hill, New Zion, Tangipahoa and Ebenezer, to the latter of which, through invitation

of the pastor, Bro. J. J. Walker, I preached the Gospel, in much joy to myself.

Most, if not all, of these men of God are esteemed very highly for their world's sake by their brethren, and the work of the Lord is prospering fairly well, they tell me, "but, O my," they all say, "our greatest need"—and this is absolute and everywhere—"is discipline. We must have it or retrogression will set in," they tell me, and no doubt the brethren are right.

Some of our pastors and most faithful members are getting to say that "Masonry, and other organizations of a worldly character, are now exacting a higher standard of moral excellence than many of the churches of Jesus Christ."

May this state of things not continue, not that we would have the churches cleaner themselves because other "institutions" are doing so, but because the directory—the New Testament—requirements exact it and the devout souls of God's people cry out for it.

Fraternally,
J. J. W. MATHIS.

\$100 Reward \$100.

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Deaths.

Patrick.

Mr. W. L. Patrick was born in Rankin County, Miss., July 15th, 1847, died January 28th, 1902, aged 54 years, 6 months and 13 days. The subject of this sketch was born, reared and spent his useful life in the same community; never living over five or six miles from the old homestead. He enlisted in the civil war at the tender age of seventeen and served until the close, making for himself many warm friends among his comrades and proving himself a good soldier.

At the close of the war he returned to his home and began life as a citizen, in which capacity he was as useful and efficient as he had been loyal and true as a soldier. He was married December 10th, 1865 to Miss Emma Craft of Smith County, Miss., with whom he lived happily until his death. This union was blessed with four children—one son and three daughters. Two daughters and the son survive him, all of whom are grown and two of them have families. He united with Antioch church in early manhood and was an earnest, useful member. Was chairman of the building committee at the time of his death. We all felt that his place could not be fully taken by any other member of the church. We shall sadly miss his buoyant spirit and good counsel, as well as his prompt, liberal, financial aid. He was fond of saying the Lord's house in a community should be the best house and that the pastor's salary should be the first bill paid, acting on this principle he always paid his pastor in advance. We had all learned to look for him to lead off in every enterprise, and we were never disappointed. Just what such members are worth to a church or community we can never know, only God can judge and reward. He had gathered a good share of this world's goods. Owing and operating a large farm and was extensively engaged in merchandising. But he knew just how to lay aside everything to attend church services, and always manifested a lively interest in every good work.

He was devoted to his invalid wife and was never too busy to attend to all of her wishes. He loved his children devotedly, and was always willing to make any sacrifice for their comfort or advancement. And, as a grandfather, he was completely wrapped up in his grandchildren and was never happier than when playing the roll of child with them. His funeral was conducted by his pastor, J. R. Johnston in the presence of a vast throng of sorrowing relatives and friends. His body was laid to rest by the Knights of Honor, in Antioch Cemetery. He leaves an aged mother, five brothers two sisters, a grief-stricken wife and three children, and many other relatives and friends to mourn their loss. God comfort the bereaved—as only He, can.

His Pastor.

W. H. Schilling.

All this section of country has been made to mourn the loss of Rev. W. H. Schilling who died March 29th and was buried on the 30th. He was about 65 years old and has preached the Gospel over thirty years with ability and success. He truly made a sacrifice of his life in advancing the cause of Christ. He

was faithful and zealous as a Christian and beloved by all. He, like Paul, has fought a good fight, has kept the faith and is now resting from his labors in that Mansion eternally in the Heavens. A FRIEND AND BROTHER.

Married.

Fern—Holmes.

At the home of Mr. Louis Garner, Amite county, Thursday evening, March 28th, 1902, Mr. C. L. Fern to Miss Bessie A. Holmes, the writer officiating. This happy couple have the hearty congratulations of their many friends. May God greatly bless them and give them a prosperous and happy life.

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Personal.

—"In all thy ways acknowledge Him,
and He shall direct thy paths."

—Mr. J. M. Tate, of Goodman, is a vis-
itor in the family of the editor.

—We are pained to hear of the extreme
illness of the aged mother of Rev. S. L.
Hearn, of West Point.

—Rev. M. V. Noffsinger, of West Point,
is in poor health. We hope he may soon
be restored. He is now at Slum Well for
recuperation.

—Rev. J. R. Johnston gives up his work
at Dry Creek to accept that at Gulfport.
He enters the latter next Sunday for half
of his time.

—Churches needing help in protracted
meetings during the summer and fall
might do well to correspond with Rev.
J. E. Phillips, at Auding, Miss.

—The recent heavy rains will be disas-
trous to the gathering of mission funds,
but let every one do all he can and these
difficulties will be largely overcome.

—Rev. W. M. Burr orders his paper
changed from Greenville to Greenwood.
He is to reach the latter place today. He
is one of our best men, and will succeed
anywhere.

—Evangelist E. B. Miller, of West
Point, writes in a very brotherly and
complimentary way of the work of his
pastor, W. T. Hudson. No one can help
a pastor like an ex-pastor.

—Our paper was mailed on time last
week, as usual; but, owing to the pre-
vailing heavy rains, it will no doubt be
late reaching many, if not most of our
subscribers. The demoralization of the
mails has been very great, and some com-
munications that should have gone into
this issue reached us too late for inser-
tion. Let all be patient.

—Rev. J. F. Tull, of Durant, and his
brother, Rev. Estol Tull, of Jackson,
Tenn., were recent visitors in our city,
attending the marriage of their brother,
Mr. J. P. Tull, of Kentwood, La.

—Owing to a failure to effect satisfac-
tory arrangements with some of the rail-
roads running into Savannah, Ga., the
meeting of the Southern Baptist Press
Association will be omitted for this year.

—Miss Ellen M. Stone, the rescued mis-
sionary, is now in London, en route to
the United States. She is reported in fair
health, and says the brigands treated her
and Mme. Tsilka as well as they could.

—Rev. M. R. Cooper has accepted work
in Virginia, and hence cannot assist
those brethren and churches who had in-
vited him in Mississippi. He recom-
mends Rev. M. J. Derrick to fill his en-
gagements.

—The 20th day of May will mark the
birth of the new Cuban Republic. On
that day the flag of the United States
will be taken down and the Cuban Stan-
dard will wave in its place, and Presi-
dent Palma will be inaugurated and take
the reins.

—We learn from the Times-Promoter,
that the Hernando Baptist Church has
secured the services of Rev. G. A. Gram-
mar as pastor, and that he enters at once
upon the work for one-half of his time.
We welcome Bro. Grammar back to Mis-
sissippi.

—We have just received a neat little
booklet, giving names and rates of the
hotels in Asheville for the occasion of the
Southern Baptist Convention. Any one
can get one of these books by addressing
J. P. Howatt, Asheville, N. C. The au-
ditorium for use during the Convention
is said to be the best equipped hall ever
presented to the Convention. With this

scenic country, splendid auditorium and
ex-Governor Eagle, of Arkansas, presi-
dent, surely our equipment is first-class.
We notice that the Religious Herald and
others have seconded our motion to put
Bro. Eagle in the chair.

—Dr. H. A. Tupper died at his home in
Richmond, Va., on March 27, 1902, be-
ing 74 years old. He was born in
Charleston, S. C. For twenty-five years
he was corresponding secretary of the
Foreign Mission Board of the Southern
Baptist Convention. For several recent
years he occupied the chair of Biblical
History in Richmond College. He was a
man honored and loved by his brethren.

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